Registered No. 17 of 1875.

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 24. SATURDAY, AUGUST 14, 1875.

Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 10-7-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A contemporary says:

"The Christian Community at Lower Mahim and Parell have raised subscriptions to hold special prayers in honour of St. Roch on two consecutive Sundays, owing to the prevalence of cholera in Bombay and its vicinity. The Roman Catholics of Colaba are also raising a subscription to celebrate a feast in honour of St. Sebastian on account of the said scourge."

Are we to understand that the Roman Catholic priests need to be hired to pray for the relief of their flock exposed to the ravages of cholera? Could there be any severer condemnation passed upon them than this? And why are St Roch and St. Sebastian to be honoured in this connection? If they offered successful prayer when on the earth, it surely was not with the idea of being glorified for it. We recommend that the Roman Catholic laity, should address themselves to Him who is rich in mercy to all that call upon him.

—Five students who have completed their studies for the ministry of the Gospel in the Lahore Divinity College have gone forth to different fields. Jalaluddin, a Pathan from the Yusufzai country, has gone to labour among his own country-men in the outpost of Bunnoo. Others have gone to Goruckpore, Benares, Jhelum, and Ahowra.

—In the Chutteesgurh Mission, as we learn from the Report for 1874-75, there are now three missionaries, Rev. Messrs. Lohr, Weiss and Hauser, connected with the German Evangelical Mission of America. There was last year an increase to the church of 13 adults, 7 of whom were Sutnamis, 3 Kabirpunthes, and 3 Hindoos. Some of these converts have had to make their way through much tribulation, into the church of Christ. Schools 5 with 125 scholars. Medicine was given to about 2000 persons. Much of the cold season was spent in itineracy. There is a Christian settlement, Ganeshpore; complaint is made of the influx of heathen relatives. Communicants 32, catechumens, 22.

—It is matter of exceeding thankfulness that the sudden descent of 3000 tons of rock upon the Bhore Ghaut Railway incline did not occur at a time when a train was passing. Had it done so there would have been an appalling loss of life. Considering the effect that the heavy rains which fall upon the ghauts would naturally have in disintegrating and loosing masses of stone and earth, the wonder is that we have not had many such accidents. Our immunity is in a measure due, no doubt, to the careful construction and management of the railway.

—Next Monday will be the Cocoanut Festival, when many public offices will be closed. There will be a meeting for prayer from 2 to 5 P. M. at the Falkland Road Hall.

—About 3000 of those who have been engaged in the house to house visitation in London, had a meeting with Mr. Moody at Mildmay Park, June 25th. Mr. R. Radclyff stated that the expenses had been only £400 instead of £1000 as was anticipated. Many reports were submitted, furnishing testimony to the success of the visitation. Mr. Geo. Holland said that in two districts of the East End 6000 to 8000 visits had been made in the worst neighbourhoods with marked blessing. Col. [illegible]d, who has conducted the correspondence relating to this work, could speak of at least 350 cases of conversion that had come to his knowledge as a result of the visitation.

—In connection with the Methodist churches in Bombay, Madras and other places, there are Tract Societies, the members of which are regularly supplied with tracts to be distributed from house to house or otherwise. The Madras Society had a public meeting July 31st. One of the resolutions was as follows:

"That we appreciate the work of the Religious Tract and Book Society as invaluable to the cause of God in this Presidency, and while this Society is thankful to them for the supplies of tracts granted from time to time, it is our purpose to do all in our power, as auxiliaries, to extend its usefulness."

—The *Mountain Echoes*, the Simla monthly edited by Rev. J. Fordyce, interrupted last year by the editor's visit to England, is to appear next month as an annual. Copies (one rupee each) may be ordered from W. Johnson Esq. Simla.

—Anxiety is felt about the steamer *Coromandel*, which left this port June 30th for England, via the Canal, but has not yet reached the Canal or even Aden. There were about a dozen passengers on board.

—An extra number of the *Christian* for July 15th is entitled "Woman's Work for Christ" and is entirely filled with matter pertaining to that subject. Nothing could more forcibly show the importance of the Revival experienced by the United Kingdom within the last two months, than a glance at these pages. We might just mention some of the titles: What shall we do? The Bible Flower Mission; Work among Young Women in Business; Singing for Jesus; Two or Three; District Visiting; Our Factory Girls; Evening Schools for Young Women; Our English Sisters in Paris; Our Servants; Sunday School Teaching; Singing in Hospitals; A Successful Coffee-Room: etc. etc. It is introduced by a letter from Mr. Sankey, in which he expresses the opinion that the young women have contributed as effectively to the great work which the Lord has been carrying on in England, as the young men.

—At the last of the noon meetings held in the Victoria Theatre, some remarks were made by Mr. Moody which we here reproduce as worthy of general attention:

Mr. Moody said that, when he first came to this country, they had a little meeting one day at twelve o'clock, at 165, Aldersgate-street, and he was led to take for his subject "The gift of the Holy Spirit." That subject had been agitating his mind for a number of years. He believed it was the privilege of every child of God to be filled with the Spirit; if they were not, it was their fault. If he should ask all to rise up in the meeting who were filled with the Spirit, he did not think any one would dare to stand up; they were all living beneath their privileges. In Matthew xv. 18 it says, "Be not drunk with wine wherein is excess, but be *filled* with the Spirit." A great many Christians were satisfied with the bare life they received at Calvary. That was the work of the Holy Ghost, but there was such a thing as receiving the gift of the Holy Ghost for service. He believed this gift the Church had lost sight of and mislaid. He quoted various passages to show further that the Apostles and early disciples received the gift of the Holy Ghost on several occasions, both before and after Christ's death. Many Christians, he said, seemed to think that they could receive power at one time that would last them all their life. But there was such a thing as a constant anointing. He believed it was right to pray that the Holy Ghost should come on us. The grace that God gave them in order to do his work in Liverpool did not suffice for the work in London. And if they were to attempt to go back to America, and work for God there on the grace God had given them here, they would very soon break down. If they were *filled* with the Spirit, there would be no room for the devil, for self, for pride, or darkness. It would be all right and peace and joy—the fruits of the Holy Ghost. May the prayer of every heart to-day be to be filled with the Holy Ghost. If we were filled with the Spirit, we would have a hundred times more influence in this dark world than we have. Instead of getting up and talking so that people were glad when we sat down, we would have something fresh to say. One hour's work would tell more than a whole day of service without the filling of the Spirit. He thought Christians would not lose much by going into the desert for a few days, and get there a fresh anointing for the work that lay before them.

—We have been favoured with copies of the following: Reports of Bombay High Court, Index to Vol. X., and Vol. XI., Part 1; Remarks on Ritualism and Evangelicalism; Antidote against Arminianism; An Everlasting Task for Arminians; Messrs. Moody and Sankey weighed in the Balances and found wanting; Perfectionism, or the higher Christian Life, an unscriptural and soul-deceiving doctrine.

—There are some fictions that the world considers much more sacred than truth. One of these is that the House of Commons consists exclusively of honourable men. Mr. Plimsoll might have sent 100 men to sea in an unseaworthy vessel and they might all have been lost, but this would have been a most venial offence compared with the portentous and unheard of crime committed by him when he intimated that there were 'villains' in the House. Our modern sense of propriety consents that a thing shall be, but strictly forbids that it shall be called by its right name. There is this to be said for the wealthy ship-owners in the House to whom Mr. Plimsoll appears to have referred, that they did not send vessels to say with the expectation that they would founder; but they ought to have known that the risk was becoming too great; and if they had not been more thoughtful of their own gains than of the lives of the crew they would have seen this. Mr. Plimsoll was quite carried away by his indignation at the resistance of the Government to his efforts to bring about a reform, and did not weigh his words. He spoke very unadvisedly, but in this age of conventionalities it is rather refreshing to see a person transgressing in this direction.

A correspondent at Bolarum mentions the death of Mr. Joseph Rose of that place, and adds:

"The deceased was much respected and beloved by the people of Bolarum, of which place he was a resident for upwards of thirteen years. He was a Secretary of the Station Schools for a period of upwards of ten years, and while he liberally aided the widow and the orphan with his purse, he was never slow to visit the sick and afflicted. He took a prominent part in the conduct of religious meetings, and his loss while it is keenly felt will not easily be supplied."

—The Occupations of Heaven.—We sometimes speak of time and eternity as if they were in absolute antagonism. In the abstract it cannot be so. Eternity is the endless duration of time; and in heaven, wherever it is, there must be a past, a present, and a future—the succession and duration of time. What then will be some of the saints in glory? That they will be many and various I think cannot be doubted, but all suited to our redeemed nature and our renewed powers. God loves variety. This truth is most impressively taught and most beautifully illustrated on earth; and as the Divine Being is "without variableness or shadow of turning," His delight in variety will be continually manifest in the activities and occupations of heaven. True, toil for daily bread belongs only to this sin s ricken world, and all the handicrafts by which man gains a livelih od here will end with this life and this world; but occupations suited to our perfect tastes and emancipated powers in all their variety will employ our time in our Father's house above.—From The Quiver for June.

—It has long been my motto not to wait occasions, but to make occasions; not to wait opportunities, but to make them. Great occasions are flattering seasons, fine seasons, but I never wait for them. We strike the iron not only when it is hot, but until it is hot. Instant in season, out of season. God often tests me whether I shall be first faithful in that which is least, and others with me; and if we flinch not nor despise the day of small things, how often has he made us ruler over many things. . . .

—The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you are looking for any thing but more love, you are looking w de of the mark; you are getting out of the royal way. And when you are asking others, "Have you received this or that bles-ing?" if you mean any thing but more love, you mean wrong; you are leading them out of the way, and putting them on a false scent. . . .

The Bombay Guardian.

SATURDAY, AUGUST 14, 1875.

JUDGMENT BY THE GOSPEL.

On one occasion Jesus said, 'For judgment am I come into the world.' He adds by way of illustration, 'that they who see not might see and that they who see might be made blind.' 'They who see' *i. e.* those who profess to see, who profess to have the knowledge of God and to be in no need of new light, that these might be shown to be spiritually blind. In Christ God was manifest in the flesh; it was the mind of God that came to view in His words and works; and men showed how they stood affected to God by their treatment of him. When Jesus landed with his disciples on the shore of the Gadarene territory, and liberated the unhappy man who had been so long tenanted by a legion of devils, the people heard of it and hastened to him with a petition that he would do them the great favour to quit their country at once. He complied with their request and at once withdrew. What had been accomplished? The poor man who had been so blessedly delivered and transformed, went home and testified to the power and good will of Jesus, repeating to many the gracious words that he had heard when sitting at his feet. But besides the good thus done, another and a very important end was secured; the character of the people had been brought to light by their treatment of him in whom was all the fulness of the Godhead bodily. "He was in the world and the world was made by him and the world know him not." At a later period of his ministry our Lord said "If I had not come and done among them the works which none other man did, they had not had sin; but now have they no cloke for their sin." The cloke was taken away by their rejection of the Sent of God, and they stood exposed in their true character. Professing to be the one nation on the earth that had the light of life, they assumed the attitude of antagonism when God in the person of his Son tabernacled among them. "Light is come into the world and men loved darkness rather than light." And it was of the highest importance that the fact of their opposition to the truth should be manifested. Men must recognize the darkness in which they are, before it is dissipated. So long as they are able to cling to the idea that they have the truth and are swayed by it, it will be of no use to offer them the light of life. The great controversy of God with man relates to man's sufficiency. Men insist upon it that they have what they need and are sufficient unto themselves. God declares that man requires divine aid, to do what he should do, to be what he should be; that he is depraved, domineered by sin, and more attracted by evil than good; that he needs to be born again, made a new creature, before he can render any acceptable service to God, and that salvation must, in the nature of things, be of grace. Man denies this, point blank. Well, the establishment of God's position in this matter, was one of the ends accomplished by the ministry of Christ among the Jews, his death at their hands, and resurrection at the hand of God. Their treatment of him who was the image of the invisible God, showed how they were affected towards God, and exposed the hypocrisy of their religious professions.

The Gospel is the moral photograph of Christ, sent into all the world to prove the world. What their real feelings are towards God, is shown by the reception they give to this photograph and to those who convey it. It is not a mere dead thing, but life-giving power belongs to it. Its words are words of everlasting life to those who receive them. And the first great end accomplished by the preaching of the Gospel, is not the salvation of the people, but the revelation of the people in their true character. This photograph is brought to India and shown to all the people, Brahmins, Shoodras, out-castes, and the response is, We see no beauty in him that we should desire him; we prefer Shiva, Ganpati, Marooti, in fact there is nothing so bad in Hinduism that we do not choose before Christ. It is shown to Mahomedans, and they look upon it and say, We prefer Mahomet with his wives and concubines and sword. It is shown to Parsees, and they say, We prefer that manifestation of God which we find in the fire, and the cow yields us what we need in the way of purification. It is shown to the nominal Christian, and he turns from it with contempt, finding what he wants in the daily newspaper, in his commercial gains and in his fashionable church.

People that are doing their best to hinder the progress of the pure Gospel in this country, often ask tauntingly what is accomplished by all the money and labour expended on missions. Some are careful to answer them by pointing to the number of converts actually made. No rhetoric can so expand the number as to make it appear considerable compared with the 240 millions of people in the country. The total does not approach the number of those who die every month in India. But a great and most important end is accomplished nevertheless. The people are proved. The touchstone of true religion is present with them, and their characters are being written down in everlasting records. For all we can say, the destinies of thousands of worlds are being determined by the proof furnished in every age and in every clime on this globe that to depart from God is to involve one-self in moral darkness so complete that the brightest revelation of the true God becomes unspeakably repulsive to man. The facts that tend to chill the heart and almost paralyze the hand of the servant of Christ seeking to win men to the blessed service of his Master, are probably of immense importance in many other worlds, showing so terrifically the spiritual suicide involved in the forsaking of God, the preference of one's own will for his. And when the time comes for the resurrection truth to be powerfully manifested, and God bears testimony from heaven to the word of his grace, then every mouth will be stopped and all become guilty before God. The rejected King will be seen on his throne, bearing in his own person at once the marks of man's enmity and the Father's infinite complacency; and every man's memory will show him how much moral worth he has by keeping before him the fact of his persistent rejection of the Lord of glory. "Oh righteous Father, the world hath not known thee." "The world by wisdom knew not God." "To the one we are the savour of death unto death, and to the other the savour of life unto life."

THE *TIMES* ON MR. MOODY.

The Times must have a parting shot at Moody and Sankey. "There was much in the proceedings that must ever be abhorrent to the feelings of many persons distinguished at once for piety and refinement of taste." Some of these horrible things are mentioned. One is, the invitation to persons conscious of their need of salvation, to manifest their desire for the prayers of Christians by standing up. What sort of piety is it that is shocked by this? Not that which we find in the Acts of the Apostles, certainly. Then the enquiry-meetings are distasteful to the leading journal. And very particularly, the scattering abroad of the photographs of the Revivalist, is sternly reprobatted. Who is responsible for this? Mr. Moody constantly refused to sit for his portrait, and men have taken it just as they have printed reports of his addresses, without his consent. The question whether thousands of persons of all ranks have been helped by Mr. Moody to lay hold upon eternal life, is not one that is of much account compared with the things which offend the good taste and piety of the *Times*. We are favoured however with a criticism of Mr. Moody's preaching, in these words:

"Perhaps before Mr. Moody and his friend reach home a reaction will have set in to the extent of a disapproval of much in their manner of teaching. It will come to be remembered that the preacher, even when most fervid, laid less stress on purity of life, on "holiness before the Lord," on that grand duty which some think embodies all others, the duty of Sacrifice, upon honesty, upon integrity, than upon, some charm he finds in such words as "Come unto Me," &c. We do not mean that Mr. Moody does not hold up and exemplify these Christian virtues. He does the former, and may do the latter. We do say that the effect of his teaching is to push the Christian virtues to the background that all attention may be directed to his central fact that "faith in Christ can be had this moment," and "can this moment save the worst sinner" and make of him a saint."

Mr. Moody was an evangelist. He was not a pastor; he did not come to England to build up Christians, though there is abundant testimony that he has been most helpful to many such, but to bring men to Christ. It seems very absurd in the *Times* to ignore this fact, and blame Mr. Moody for not doing that which he has left to the pastors in England. If the editor of the *Times* had consulted the ministers of Glasgow and Edinburgh with regard to this matter, they would have told him, that so far from any reaction of the kind described having taken place, the work of God had gone forward in these cities in the year that had elapsed since the Revivalists were there, with remarkable success; a higher type of piety than had been at all common had manifested itself extensively, and the most degraded portions of their populations were being reached by the sympathy and self-denial of Christians. But it would have been altogether too much to expect that a work of this spiritual character would be appreciated by the leading journal. The *Times* itself must come to Jesus, first. After deciding that the principal features in the method of procedure are abhorrent to men of piety and taste, the *Times* finds itself constrained to let out some words of half-commendation:

"It is an error to say that they have not reached the lower strata of the life of London and of our large towns generally. It is no opinion, but a fact that they have done so. Can we bring ourselves actually to say that harm has been done if depraved men or women, rich or poor, have been led even to think of a higher life? The men have gone into all manner of places, have invited the rich, have pleaded with the poor, have blundered as to ticket arrangements, and have made "the right and the wrong" to blend in a unity which, as a fact in human life, may be either approved or disapproved, contemned or criticized, but which cannot be ignored. We hope Mr. Moody will not become vain of what he has done and of his large meeting and his great numbers of supporters. If he escape that, he may yet (he is quite a young man) do much good. Faith and singleness of purpose can never be other than of value. But to be feted and caressed is to face a greater danger than that of being told to give up all attempts to make a speech. Mr. Moody has overcome the second, the lesser danger, but when we look at his photographs in the shop windows and hear of his confident assertions, we are not at all sure that he is likely to escape the first, the greater."

What a kind interest the Thunderer manifests in Mr. Moody, lest he should get vain. We do not exactly understand what danger he has escaped, 'that of being told to give up all attempts to make a speech.' The *Times* will do its best to save him from the other danger, but the more encouraging fact is that he will be held up by the prayers of ten thousand subjects of Her Majesty, to whom he has been helpful in the last two years.

FRIENDLY WORDS TO ROMANISTS.—V.

We return to the words which we have quoted from Matt. xxiii. 18:

"Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

The Douay edition has no note on these words. But to the similar words addressed to Peter, (xvi. 19) we have this note:

"The loosing the bands of temporal punishment due to sins, is called an indulgence; the power of which is here granted."

According to this interpretation our Lord gave to the apostles power to remit or to impose temporal punishment for sin. Is this the meaning? Has this interpretation any countenance in Scripture? Are the apostles represented as exercising this power? After the resurrection of Jesus he appeared to the disciples and said:

"Receive ye the Holy Ghost. Whose sins you shall [illegible] give, they are forgiven them; and whose sins you shall [illegible] tain they are retained."

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

The Douay edition has this note:

"See here the commission, stamped by the broad seal of heaven, by virtue of which the pastors of Christ's church absolve repenting sinners upon their confession."

But there is nothing in the original about the pastors of Christ's church. The promise is to the disciples gathered together in the room with closed doors. As he uttered the words he breathed upon them the Holy Spirit. If it be maintained that the presence of the Holy Spirit implies the continuance of the power here mentioned, we reply that the Spirit of God dwells in every believer: "No man can call Jesus Lord but by the Holy Spirit." But our friends of the Church of Rome say that the power of absolving from sin belongs to the priesthood, not to Christians in general. Well, we want evidence of this. We have already seen, in our earlier articles, that faith in Christ brings the believer into direct communication with Christ. To believe on Christ is to have Christ; to be in Christ as the branch in the vine. "The head of every man is Christ," says the Apostle Paul (1 Cor. vii. 3). Peter and the apostles, addressing the Jewish council, said:

"Him hath God exalted to be Prince and Saviour, to give repentance to Israel and forgiveness of sins." Acts v. 31.

Jesus commanded his disciples to go into all the world and preach the Gospel, glad tidings of salvation, (repentance and remission of sins in his name, Luke xxiv. 47) among all nations, to every creature; and in the Acts we find them doing it. But we never find them in a single instance undertaking to absolve a sinner in connection with private confession. Confession is always a public acknowledgment, generally in connection with baptism. James in his epistle bids those whom he addresses to 'Confess their sins one to another and to pray one for another that they may be saved.' James is not addressing a body of priests, but 'the twelve tribes scattered abroad, having the faith of Jesus Christ,' i. e. believers.

The meaning of the words 'Whatsoever you shall bind' is clearly this: "Whatever obligations you lay upon men, those obligations are laid upon them by God; whatever obligations you take away, they are taken away." In other words our Lord would use the apostles in doing a work that could not, in the nature of things be done in his own ministry. There were all the multiplied obligations of Judaism, those connected with the temple worship, sacrifices, ceremonial distinctions, that were to lose their force after the outpouring of the Spirit of God; the apostles were to show Christian Jews their liberty in Christ, and were also to show them their obligations in Christ. "What God hath cleansed that call not thou common," said God to Peter, in connection with the vision on the house-top. The Jews were intensely bitter against Stephen, Paul and other Christian preachers, because they were particularly bold in declaring these institutions no longer binding. The entire epistle to the Galations is an illustration of this text; so also is that to the Hebrews.

It was necessary that Christ should die, rise again, ascend to heaven, and pour out the Spirit, before the great truths connected with his death and resurrection could be clearly apprehended and logically stated as we find them in Romans, Hebrews and other epistles. In all the books of the New Testament that follow the Gospels, we see the disciples loosing and binding. Take for an illustration the Sabbath day; the converted Jews were loosed from the observance of the Saturday and bound to that of Sunday. And it was necessary that the apostles should have the clear authority furnished by the words in question, and by the promise in John xvi. 12, 13.

It is asserted that while all grace comes from Christ, it is deposited intermediately with the priesthood, and every individual is dependent for it upon his priest. Now a man who is without the knowledge of the Gospel may be dependent upon those who have it, for a knowledge of it, (Rom. x.) but when they have brought it simply and clearly to his knowledge, he has only to exercise faith and Christ himself will give him forgiveness of sins. The preacher, like the written word, is a witness, and they who receive the testimony enter into immediate relations with Christ. The apostles forgave sins, as any one else taught of God, may forgive sins, namely, by declaring the Gospel of the grace of God. Whosoever believeth on him hath everlasting life. Some are more deeply taught and therefore more competent to teach than others. There are diversities of gifts: apostles, prophets, evangelists, pastors, teachers: "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 12. But not a word about priests, private confession and consequent absolution, neither in that epistle nor any where else in the New Testament. Between the Gospel, the glad tidings preached by the first disciples to every body, and a Gospel that puts the salvation of the sinner in the hands of a fallible priest, is a very wide gulf indeed. The Gospel which Christ commands to be preached is one in which the sinner hears Christ himself saying unto him: "Come unto me, all ye that labour and I will give you rest."

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My Dear Sir,—I observe in your issue of the "Guardian" of last Saturday an account of "A Hindoo holding the high position of an honorary Magistrate and having had the title of Rao Bahadoor conferred on him by Government, who was baptised by the missionaries of the Free Church of Scotland." This is true; and the following are a few of the facts in connexion with this very interesting case which exhibit it in a somewhat different aspect from that presented by the correspondent of the Bombay Gazette.—On Sabbath morning the 18th July, bearers, carrying a palki, entered the Mission compound and did not halt till they laid their burden down in the veranda of my house. I went out to see who my visitor might be, and to my surprise found my old friend G. Ramiah lying much emaciated and evidently in a very weak state of body. At once he grasped my hand and in a loud voice cried out, "I have come at last; will you receive me?" By this time my wife had joined us. He seized her by the hand and again exclaimed. "Ah Madam, I have come at last,—will you receive me?" Yes, she said, most gladly, for we have long prayed for you and always expected you would some day come, and God has now answered our prayers. Then looking at me with the most intense earnestness and in a strong and energetic voice, he cried out, "*Christian* me at once. Make me a child of God, now, before I leave this palki. I have suppressed the truth for 30 years, and now, I cannot and will not do it any longer; take me into the family of God." I said, "Ramiah, I cannot make you a Christian,—I cannot put you into the family of God or make you his child, but if you believe with all your heart on the Lord Jesus Christ as the Son of God and the Saviour of sinners, God himself will make you His child and take you into His family." Without a moment's hesitation he exclaimed, I believe *with all my heart, I have perfect confidence* in the Lord Jesus Christ. Seeing that our friend was so *intensely* earnest and urgent, Mrs. Cooper suggested that I should pray there and then, that he might be washed in the blood of Christ, clothed in His righteousness, sanctified by the Holy Spirit and prepared for glory. This I did and R. seemed at once to experience peace and joy. I told him that it was not baptism that made him a Christian, but believing on Christ with all his heart. "Ah, I believe on Jesus. Now I am God's child through Him." He then called for scissors, cut his sacred string and cast it from him saying "Away with such trash." "Now you will take me into your house, I will not leave you till God calls me. I cannot go back to my house for they have treated me as a brute. I am a rich man and will pay for all I need." We gladly acceded to his desire, got a room ready and he was very soon comfortably settled. Several officers of the Commission came to see him and all urged him to return to his own house. Then his aunt, the only relation he had, accompanied by a number of friends came and plied all their arts to induce him not to become a Christian but to return with them. He firmly refused to comply, and repeatedly declared "I am now a Christian—a child of God, and will never leave this house till God calls me."

From that Sabbath till Friday the 23rd at noon he was nursed, day and night, by loving Christian hearts and willing hands, and all of us can testify that, so far as outward evidence can indicate, he had truly accepted of Christ and was trusting in Him alone for the pardon of his sins and the salvation of his soul. At his own request on Tuesday morning I baptized him lying on his bed in the presence of a few friends, European and Native Christians. When I had administered the rite he said. "This is now the third day since I entered the family of God, and my baptism is only the outward and formal admittance into the kingdom of God."

During the four and half days he was with us, I had many opportunities of conversing with him about the state of his mind, and also about reports which I had heard of his having recently endowed a heathen temple. In regard to this latter matter he was much distressed that people should think or say so, for it was never his intention to do such a deed. His explanation was to the following effect, that he had bought a share in a village which he found to be an unprofitable speculation, and then wished to dispose of it at any price. None would purchase it, but while he was lying sick and unable to attend to business, a paper was sent to him to sign; he did not read it. But so persistent was the party who brought it, that to get rid of him he signed the document. It appeared afterwards that the purport of the paper was the giving up his share of the village for religious purposes. Ramiah declared again and again to me with deep feeling of regret that in this matter he had been misled.

It was true that on Sabbath morning he had visited the chaplain before coming to my house, and had requested baptism, but the chaplain, not fully acquainted with R's. case, wished to delay. He would, however, have done it that evening or next day when he understood things better. I met the chaplain on Monday evening and he thought I had done wrong in not baptising, and on the Tuesday evening I again met him, when he expressed himself much pleased that I had done so.

Such are a few of the details of this case which may help to correct the impression which the letter you have extracted from the Gazette, is apt to give to the outside world. I have known R. for the last 15 or 16 years. He has in our estimation always been near the kingdom. During the visit of Rev. Mr. Somerville to Nagpore R. was deeply moved by the addresses he then heard and was just on the point of coming out to confess Christ but lacked courage. An officer of this commission, who knew him well and had much intercourse with him, told me that since the beginning of this year Ramiah has been deeply exercised about the Christian religion.

This letter is rather long, but I have very hurriedly given you an outline of the facts as known to me. Make what use of them you like.

I am,
Yours very truly,
J. G. Cooper.

P. S.—Ramiah had at one time gone to Burmah and because he had crossed the Bay of Bengal, was excluded by his caste fellows. That was his crime in their eyes.
J. G. C.

Epitome of News.

Saturday, August 7.

—The correspondent at St. Petersburg of the *Eastern Budget* says, writing on the 30th June:—"The circular of the Minister of Education on the socialistic propaganda in the empire has produced almost a panic among the educated class of Russians. According to the picture drawn by the Minister, the state of affairs is indeed alarming: parents are teaching their children the wildest communism and the national schools have become hotbeds of revolutionary ideas. Every one sees and admits the evil, but it is hard to find a remedy. To render the school discipline more strict would only make matters worse, and indeed it is already too strict. The real source of the evil is that the Russian people are driven into extravagant and morbid political theories by their being forbidden to take a practical part in politics; and the Government must make up its mind to face the alternative of either a socialist revolution compared with which the convulsions through which France has passed are mere child's play, or the adoption of some sort of parliamentary system."

—*Bombay Gazette:* "Yesterday was the fifth day of the tenth month of the Hindoo year, and the day on which certain castes of natives perform a series of ceremonies in honour of being they worship under the form of a serpent, and which is also observed in pious memory of the snake who was killed by the god Krishna. Like all other Hindoo festivals, the

day has its own peculiar characteristics attached to it, of which the ceremonies performed in order to ensure protection from the bite of the descendants of the god they so assiduously worship, form a leading feature. It is strange that after all that education has done for the upper classes of Hindoos, they can still believe in such silly traditions and ignorant superstitions as those which engross their attention on such days."

—Bungalows are being hired already for the accommodation of the Princes and Chiefs who are to visit Bombay during H. R. H. the Prince of Wales's sojourn amongst us.

—The following is a letter of instructions from H. E. the Commander-in-Chief, Madras Army, regarding an officer who had been associating with soldiers: "He seems to require friendly advice, to change his conduct, for which he is to be severely reprimanded, for his apparent inclination towards inferiority from which this reprimand may tend to induce him to divert. No fault has been found with the manner in which he has fulfilled his military duties, which appears to be creditable. His intelligence appears of that high character which would dictate judgment to him in the deviation from his former conduct to an adoption of discretionary conduct. He is to be reprimanded and released."

If we had seen this in the *Guzarat Mitra* we should have thought it all right. Perhaps a C. in C. is not to be expected to write in plain English.

—*Indian Statesman*: "We have already referred to the 'Baroda Number,'—or rather three numbers in one,—of our Bengal contemporary, *Mookerjee's Magazine*. An examination of its contents, we are bound to admit, does not justify the impression produced by the startling headings given to its subject-matter. The writer makes no pretence to loyalty. The intense hatred of British rule which breathes in almost every line of the pamphlet is even startling, accustomed though we may be to the diatribes of the more candid of the native organs of opinion. There is ability as well as force and bitterness in the bill of indictment drawn up against England, and it will doubtless serve its purpose of lashing into fury the enmity of many of our native fellow-subjects."

—Mr. Moss, Barrack Sergeant, has committed suicide by jumping overboard in the Bay of Bengal, from a steamer on the way from Rangoon to Madras. The unhappy man had been drinking heavily for some time previous to his committing the fatal act. He leaves a widow and several children.

Monday, August 9.

—A landslip occurred on the Bhore Ghaut early on Saturday morning. The *Bombay Gazette* hears from Lanowlee about it: "A huge block of stone, some three thousand tons in weight, detaching itself from the mountain side, near the top of the cutting, a height of about sixty feet above to within ten feet of the railway level, struck the embankment midway between the up and down lines, burying itself several feet deep, ploughing up the outer line, and the portion of the bank on which it was laid. The down line was thus completely buried while the up line was thrown up some eight or nine feet above its usual level."

—Holkar is said to have purchased the Coorla estate, (Ardaseer H. Wadia's) for Rs. 7,00,000.

—*Poona Observer*: "July 29th, Gunner Stewart, R. A. was accidentally shot at the Mid-summer Rifle Meeting, at Deesa, of H. M.'s 83rd Regiment whilst watching a comrade of his shooting at the pool target. He was immediately taken to hospital, and on his way he sincerely requested that no one should be punished, for it was a mere accident. The poor unfortunate man died shortly after being admitted to hospital.

—*Times of India*: "The friends of the Bishop of Bombay will be pained to learn, that the latest advices report him in so critical a condition that they may be prepared for the announcement of his death almost at any hour."

"Some hitherto unpublished letters of the late Rev. Frederick Robertson, of Brighton, have now found their way into print. In one, this is what he has to say of his own profession:—'It certainly is the most quarrelsome of all professions in the matter of a blue or green window, prevenient moonshine, or a bishop's night-cap, and the most cowardly when once it comes to a matter of right and wrong—of what they saw and what they did not see. Unless clergy, of the type I am alluding to, are forced to serve in the army for five years previous to ordination, to make them men, 'let alone' gentleman, I think the Church, as an establishment, had better be snuffed out.'"

We are not aware that serving in the army gives men moral courage.

—By the New Customs Act, just passed and already in operation, all export duties except on indigo and rice are abolished. Cotton goods of Indian manufacture share in the exemption. Import duties on most articles are lowerd from 7½ to 5 per cent; but the duty on spirits and wines has been raised. A duty of 5 per cent is imposed on the imported cotton of long staple, and the Native mill interest considers this a grievance as it hinders their using Egyptian cotton for fine fabrics.

—*Lucknow Witness*: "Mr. McMahon, the Missionary at Roy Bareilly, recently gave two affecting instances of the value of Sunday-School work there. Many boys in those schools, as is the case all over India, have entirely lost confidence in idolatry and trust alone in Christ for salvation. Two of these interesting little boys were called to die. They had openly declared their want of confidence in idols and their belief in Jesus, but their parents were not hard upon them being almost in the same mind themselves, and their friends, thinking the boys would grow out of it in time refrained from persecution. While Mr. M. was away at Conference, one of these little boys died, and the Missionary, when he returned, learned from his father's lips that the boy during his sickness sung hymns and bhajans to Jesus, repeated Scripture texts, and prayed all the time that Jesus would take him to heaven. His father wanted to call the Brahmin priest, and offer sacrifices for his recovery, but the boy with such earnestness entreated him not to do so, that he yielded and did not call the Brahmin. He told his father that he was happy and ready to die, for he should go to heaven. He would not allow them even to weep for him. And just before he died he said to his father, "Let me go now, the Sahib is calling me." And thus he passed sweetly away. Mr. M. told the wondering people that it was not the Sahib who called the boy but an angel sent by Jesus to carry him home to Him, and all in the village now fully believe that he went to heaven believing in Jesus. The other case was very similar and need not be detailed here. But these are enough to afford abundant encouragement to those who are engaged in this labour of love. God has said, 'My word shall not return unto me void.'"

Tuesday, August 10.

—*Bombay Gazette*: "Julia Rufina D'Ga has filed in the High Court at Bombay a suit for divorce against her husband, Michael Angelo D'Ga, on the ground of adultery. The co-respondent is a Mahomedan woman residing at Grant Road. The respondent's name has appeared frequently before the public in connection with the murder of the D'Gas in Grant Road by poisoning, of the perpetrator of which no trace has yet been discovered."

—The *Guzarat Mitra* on the Prince of Wales: "In intellect he is not great, for not having been fashioned by silent study and anxious meditation, he is gifted with no immense energy, no settled conviction. His name will not shine through distant ages, like those heroes who have played their parts in the great drama of English history, and whose acts and exploits shine forth with undiminished splendour in the pages of Mr. J. R. Green."

The same on Romeo: "Some of our readers may know that Romeo once went to a grocer, asking for poison, in order to terminate his troubled life, and the Italian grocer told him—'My poverty, not my will consents.' If we were a grocer, which is a bold figure of speech, and Romeo came to us for the same purpose, although he laid down his fair ring from his fairer hand, to the bright creature, we, 'no caitiff wretch,' would reply,—'Nor poverty, nor will consents. What though, as thou sayest, 'famine is in the grocer's cheeks,' 'need and oppression starveth in the grocer's eyes,' and 'contempt and beggary hangs upon the grocer's back.'"

—The *Rast Goftar* calls upon enlightened Parsees to put down the custom, followed by their females, of annually joining in the snake-worship of the Hindus. The Parsee sacred books, so far from enjoining kindness to venomous reptiles, command their destruction.

Wednesday, August 11.

—*Bombay Gazette*; Simla, 10: Colonel Colyear, one of the oldest residents here, died unexpectedly on Sunday evening. At the *post mortem* examination held yesterday, the appearance of the stomach, intestines and their contents were declared to be suspicious, and they have been forwarded to the Chemical Examiner at Lahore for examination.

The Kalka new road was re-opened for traffic yesterday.

Only two admissions of cholera to-day.

—A Special telegram to the *Madras Mail*, dated Trevandrum 7th August, states that the Consort of the Senior Ranee, of Travancore has been forcibly divorced, and sent as a State prisoner to Aleppey.

The Senior Ranee is Dowager Queen, we suppose.

—Bombay Gazette: "The schemes of Manchester have called forth a terrible warning from the *Amrita Bazar Patrika*, the Bengal counterpart of the *Indu Prakash* in Bombay, so far as the expression of political opinions is concerned. It says that Manchester must not proceed too far, and the threat held out to Manchester if she does proceed too far—though that is rather a vague expression—is contained in the following words:—"Though Government be opposed to our interests, there may be a feeling against its selfish greed too strong even for the Government to control. There may be a combination not to purchase piece goods manufactured in England. Whether this combination is possible or not, Manchester will see, to its cost ere long, if it proceeds in this way." The idea of the people of India refusing through sentimental motives to buy Manchester goods, even though these were the best and cheapest, is at all events a bold one."

For 'sentimental motives' substitute 'caste authority' and the threat becomes intelligible.

—W. H., Lahore Divinity College, gives this account in the *Christian Intelligencer*: "A Parsee, connected with one of the principal Parsee firms in this direction, had held conversations with Mr. French and Mr. Clark when they took the students to Abbotabad some summers ago, but had then opposed the word of God. However, the seed sown was not without effect, and after a while he became an inquirer into the truth of Christianity. My first sight of him was at a preaching at the gate, when he vigorously attacked a Musulman opponent of ours. One of the students preaching with me found him out, and brought him to me, though with some difficulty, as he was much ashamed of coming to a padre. I gave him a room in the garden, and soon after took him into my house, where he has been till the end of term. After about a month's regular teaching, he was baptized on Easter Day in our baptistery in the garden. Several friends, English, Native Christian, and heathen, came to witness the solemn ceremony. Since then he has grown much in Christian knowledge and character. I have been unsuccessful hitherto in getting employment for him, though, having been like all Parsees brought up to business, there are many kinds of work in which he could advantageously be employed. To all applications to his brethren after the flesh the answer is, "Only on one condition," and that is one which, by God's grace, he will never accept. He was not prepared for such decided and continued opposition on the part of his former friends; but find therein the word of the Lord fulfilled. Indeed, their hatred has gone beyond reproach and refusal to help. Not long ago, a relative of his came from Bombay on purpose, bringing a few with him, to get hold of our friend; and actually entered my house and carried him off by force, and had planned everything to take him off by train the same evening. But God turned the wisdom of the wise into foolishness, and they allowed him to come back for his clothes in charge of a servant. Once within my house, of course he was safe; but only on condition of not venturing outside it. The Missionaries at Umritsur are now kindly taking him in."

—*Intelligencer*: "A number of the London clergy have formed themselves into a Society with a view to giving and receiving practical training in preaching. The Society has several Bishops for its patrons, and fourteen or fifteen well-known clergymen form its Committee. These are all, or almost all, decided "Evangelicals." Amongst them we observe the honoured names of Auriol, Calthrop, Moorhouse, Nisbet, Thorold, and Vaughan. There is also a Council consisting of about a hundred clergymen in London, and in various parts of the country. The members of the Society hold various meetings, sometimes to read papers and discuss matters relating to preaching, sometimes for the mutual study of homiletics. At some of these meetings comparison and friendly criticism of one another's productions is encouraged, under the direction of a clergyman appointed by the Committee. There is also an arrangement by which members may send to the Committee manuscript sermons or outlines to be criticised. The revisers of such manuscripts are to consider the manner rather than the matter of the sermons submitted to them, but, when they think fit, they may also make remarks on the matter of a sermon. In every case care will be taken that neither critic nor criticised will know each other."

"The week of evangelistic meetings in Ca[illegible] did not seem to excite as much general interest this year as the similar gatherings did last year, nor do the classes reached for whose benefit the effort was more especially designed. There are difficulties [illegible]

deficiencies to be found in Calcutta, not to be met with at Home; and it is no wisdom to ignore these. The *walking* population of Christians in Calcutta is not very large, and to very many it is no easy business to employ a gari every night for a week. The hour found convenient for one great section of the people is very unsuitable for another great section. The meetings instead of being conducted by one leader, giving unity of purpose to the successive subjects brought before the audience, have been in the hands of a different Chairman each evening acting on his own plan, and, again, instead of a single visitor steeped in the spirit of an evangelist, wholly absorbed in that one thing, sustained by the support of usual parochial agency, we had the accustomed ministers of several congregations, each with the distraction of the variety of business which belongs to his office. Nevertheless, we believe, much real good was done, which is to be very thankfully, acknowledged. No mere arrangements, however perfect, could have secured this: it is God's gracious gift."

—The *Intelligencer* thinks the Rev. Luke Rivington should have accepted the challenge of the R. C. Bishop of Bombay.

—We have much pleasure in acknowledging receipt of *The Indian Travellers' Guide* for August, printed at the *Bombay Gazette* office.

Thursday, August 12.

—*Bombay Gazette*: "What becomes of our old soldiers." "An illusion is often a pleasant thing to believe in—the supposition that there is always a comfortable old age in store for the men who have spent their best years in the service of their country is a singularly pleasant figment to believe in;—yet, it is often wisest to learn the truth, even at the expense of ruining a thousand agreeable delusions. Let the back streets in the native quarters of the principal cities of India be searched, and many a wretched hovel will be found to be the asylum of British soldiers in their old age. In Bombay alone we believe that the number of pensioners is so great that our readers would be astonished if they knew the true state of matters. "How is this?" they may say. "We never see these old pensioners in the course of our drives to the Apollo Bunder, or to the Bandstand, or to Malabar Hill." But well-to do Europeans in Bombay, as a rule, know surprisingly little of what goes on outside their own circle. They do not know—nor do they generally care to know—how either poor Europeans or natives live in this country. They come out here for a time, and go home again, and probably imagine that their superficial observation of the men and manners they saw around them while in India took in all that could be seen. They hate loafers; the sight of these wretches makes them shudder. So they go on from day by day, seeing nothing but comfortable things, and hearing nothing but what is pleasant about the affairs of Europeans as well off as themselves, or better. This is how they do not hear of the existence comparatively near them of old soldiers living in native back slums upon an income which their Portuguese cooks would laugh at if they got no perquisites. The despised loafer, if he were questioned instead of abruptly turned away, could probably reveal many a strange story about other Europeans whom he knows living near his nightly lair—Europeans condemned to live in abject poverty, among surroundings with which they cannot have any sympathy, through no fault of theirs, but simply because they happen to be aged servitors of the most illustrious Army in the world."

—The Outbreak of Cholera at Simla has subsided.

—Simla, August 11th: "Information has reached Government of the death of Meer Wullee, former Ruler of Yassim, and suspected murderer of George Hayward. He was met on the way from Wakhan to Kashkar by some men in the service of the present Yassim Pahlwan Bahadur between whom and Meer Wullee enmity existed. A fight ensued resulting in the death of Meer Wullee."

—*Deccan Herald*: "We hear that all the Deputy Educational Inspectors of the Bombay Presidency have been invited to assemble in Poona during the present month, for the purpose of making better rules and regulations for use in all the Marathi schools in the various districts of this Presidency. We trust the Inspectors will not lose the present opportunity to have rules made that will either enable the low caste children in the villages to attend existing schools, or provide new schools for them. There are many Marathi schools which are not open at present to the children of the Mhars of the villages, who are thus left without instruction."

—*Times of India*; Jubbulpoor: "On the 5th inst. Captain Callwell, of the 11th European Infantry, was found to have deliberately gashed himself with his sword, in consequence of which he died early on the morning of the 6th. A court of enquiry was held, and the charitable verdict brought in "Died under the influence of temporary insanity." Rumour has it that he was held responsible for some defalcations amounting to something over Rs. 1,500, which had occurred recently through the mismanagement of a sergeant under him, who had taken the initiative by shooting himself not long ago."

—Same; Lahore: "Unusually heavy rain has fallen in the Jullundhur, Umritsur, and Lahore districts. At Lahore about 10 or 12 inches fell in 60 hours, and much damage has been done to house property, especially in the city, where numerous houses have been washed away. The extent of damage done is not yet ascertained. Several lives have been lost in the city and suburbs. Amongst these is a Eurasian clerk and his wife. Several narrow escapes have occurred amongst the European community. Traffic on the Punjab Northern State Railway has been suspended for two or three days owing to the pulpy state of the embankments."

—In consequence of these floods the Mail Steamer will not leave Bombay for England till Saturday 5 P. M.

—Madras: A crowd of pilgrims, encamped near the bed of a river in the Tinnevelly district were overtaken by a freshet on the 1st instant. Two hundred are reported lost.

—It is stated that Sir Richard Meade and the Assistant Resident at Baroda, have received threatening letters from Poona headed "*Death! Death!! Death!!! Look out for your life. We have taken our sacred oaths to kill you.*"

Friday, August 13.

—The *Thibet*, with English Mails, left Aden for Bombay, Wednesday, 6-30 p. m.

—There is an improvement in our bills of mortality. The deaths last week were 368.

—*Bangalore Examiner*; Mysore: "The great topic of the day here just now seems to be the secession from the Church of Rome of Father Manuel Ignatius Coria, who was the Roman Catholic Priest in charge of the Ganjam and Palhully Churches. The Father is a native of Mangalore, and was educated in the Jesuit College in those parts. He is a well educated man and a good linguist. For some time past he had been feeling doubts about the dogmas of his Church, and finally has made an open avowal of his want of belief in the doctrines he was hitherto so zealous in promulgating. This has of course disturbed the R. C. Clergy greatly, who have used all the means in their power to bring the Father back to the fold, but without success. The Right Rev. Dr. Chevalier of Bangalore is hourly expected here in person. Father Manuel has had many interviews with the Rev. Mr. Clarke, the Chaplain of the Protestant Church at his station.

—The ship Glance, of London, which arrived in the Thames from Adelaide about the 18th July, brought intelligence of a terrible event which recently occurred at sea. On the 27th of June the Glance passed an outward-bound vessel, the Jessie Osborne, and was hailed by the captain, who reported that one of his crew had gone mad, that for five days the maniac had stationed himself aloft, and that nothing would induce him to return to deck. The madman had armed himself with a large chisel, with which he was cutting the ropes. The boatswain had tried to bring him down, but the maniac threw a block at him knocking him on to the deck and breaking his arm and leg. For the safety of his vessel and crew, the captain therefore considered it was necessary to shoot the maniac, and, after some consultation, that course was decided upon. The crew and officers of the Glance were requested to act as witnesses, and in their presence the man was shot with a revolver. From the way in which he moved about the rigging three shots had to be fired before he was fatally injured. He fell dead on deck, and his body was thrown over-board.

—Fall of rain at Byculla, 50 inches.

—Dr. Davidson Asst. Civil Surgeon, Poona, was thrown out of a tonga and fractured his leg. He is said to be doing well.

—Sir Cowasjee Jehangheer has given Rs. 300 for the Indo-British Institution.

—*Overland Mail*, June 23rd: General Sherman has performed in his day many distinguished feats, but he has scarcely ever done one more difficult than to fill some eight hundred pages all about himself, and yet write no single line which can be considered egotistic. The modesty and humility of the man are as great as his pluck and his wisdom. From beginning to end the book is worth reading, and we are not at all surprised to hear that some 17,000 copies have been sold in the United States, where it possesses, of course, a special interest which cannot be excited here. Yet even here it should command a large sale.

We feel the excellence of the book the more since we took it up with a strong prejudice against it. Military details do not generally interest every one as they do the soldier. As a rule we had rather that some other than the hero should be the recorder of doughty deeds. But General Sherman and his book have fairly conquered us, and we cordially recommend the book, feeling sure that no reader can fail to be delighted with it.

The Mansion House French Inundation Fund has reached 20,000*l*.

Heavy and continuous rains have caused incalculable mischief by inundations in all parts of England.

Fears are entertained of the wheat crop, and the price of wheat has consequently advanced 8*s*. or 10*s*. per quarter.

Mr. Alexander Collie and Mr. William Collie, of the firm of Collie and Co., have been charged at the Guildhall with obtaining money from the London and Westminster Banks on false representations—giving accommodation bills as genuine trade bills.

A charge of fraud in obtaining the acceptance of a bill is preferred against Mr. Thomas Richardson, M.P. for Hartlepool. Mr. Richardson has resigned his seat.

Amongst the deaths recorded this week are:—Major-Gen. H. A. Turner, late Royal Art.; Col. P. B. Roe, late 60th Rifles; Major S. R. Wallace, late Indian Army; Mr. W. H. L. Frith, formerly of Calcutta; Dr. Burt, late H.E.I.C.S.; Mr. P. Saunders, formerly N.W.P.; Lady Franklin; and Capt. Sir F. Arrow, Knt.

Miscellany.

—From a sermon by Rev. Dr. Talmage in *Signs of our Times*:

The second great pass in life when a young man wants divine direction is *when he establishes his own house-hold*. When a man builds his earthly home, he takes a step which has an important bearing on his eternal destiny. I know that affiancing is usually looked upon as something to be merry over, instead of something to be prayed about; but what other step in life is there fraught with so much weal or woe? Is it not strange that an affair charged with such temporal and eternal import should depend on a whim or a glance? I do not think I put the case too strongly when I say that when a young man marries,

HE MARRIES FOR HEAVEN OR HELL.

If he bring into his household the right kind of influences, the home will be elevated and upward in its impulsions. If he bring the wrong kind of influences into his house, he will go down, he must go down. Build not your home on

THE COLOUR OF A FAIR CHEEK OR THE SPARKLE OF A BRIGHT EYE,

for life is not a gay romance, but a tremendous reality; and there will come a time in your house when you will want not so much a pet or a toy as a heroine. There will be a time when the outside world will be dark enough and you will come into your house wanting, most of all, a cheerful word, and to see a countenance, unbeclouded yet sympathetic.

There is a man—his head is grey now—who looks back to the time of some great business disaster, when his soul sank within him, and his mind almost dropped from its throne; yet after the duns and toils and annoyances and insults of the day, he went to his house and shut the door against the world of annoyance, and there, amid the sweet home voices of those who had never betrayed him, found a

FORETASTE OF THAT HEAVEN WHERE PANICS NEVER COME.

Why, he hardly dared to tell his wife of the business misfortune. He says: "She won't be able to endure it." But when he was compelled to tell her, how surprised he was to find that she was as happy in a small house as in a large house; and after the piano went, she still could sing without the accompaniment as well as she ever sang it—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high.
Hide me, O my Saviour hide,
Till the storm of life is past,
Safe into the heaven guide,
O receive my soul at last."

There have been Christian women who have so had their domestic troubles sanctified to them that they could get more music out of a Wheeler & Wilson's sewing machine than ever before in their life they could get out of a Chickering grand piano or a Steinway.

A minister of the Gospel came into a home where there was great poverty and destitution, and it was generally supposed that the poverty came from the fact that these people had married too early; and after the minister had looked around upon the utter want and destitution, and had rehearsed the misfortunes that had come upon the household, he turned to the poor man, and said,

"DON'T YOU NOW REGRET YOUR EARLY MARRIAGE?"

Don't you think it was your great mistake in life?" And the man halted for a moment, and his eyes filled up with tears, and he looked up at his poorly-clad wife and said,

"NO, SIR; SHE HAS BEEN THE SAME TO ME ALL THROUGH!"

O! there are some of you who would never have known what your home was worth if God had not upset you, and your soul had not been ransacked of trouble.

That first touch of trouble changed that wife, who was too fond of the gayeties and frivolities of the world, into a soul that could rise in calm triumph, like Miriam singing the victory on the banks of the Red Sea. O, if you have spoken of lightness, and frivolity, and fondness for display as the chief characteristic of woman, you know not of what you speak, and may have to correct your mistake in some bitter day when all other supports have failed you, and you are upheld by the hands of a Christian wife suddenly armed by the Lord Almighty for that emergency. Young man,

RUSH NOT INTO THE MARRIAGE RELATION WITHOUT AN APPEAL TO GOD.

If you ever need His grace, you need it there. Is there a more beautiful spot on earth than a new home in which those just affianced have begun the service of God? Blessed the family Bible in which their names have just been written. Blessed the hour of morning and evening prayer. Blessed the angels of God who touch wing tip to wing tip until the home is all covered up with a canopy of light and love and joy. It may have been only yesterday when the affianced clasped their hands at the altar, but they clasped those hands for ever. The orange blossoms will fade, and the fragrance will die on the air, but they who marry in Christ shall walk together in the day when the Church, which is the Lamb's wife, shall take the hand of her Lord and King

AMID THE SWINGING OF THE GOLDEN CENSERS!

—On Future Retribution; contributed to the *Lucknow Witness*:

"The nature of the retribution which will be inflicted must now be considered. What can we say regarding it? We all know the words employed by the Saviour to set forth the doom of the lost. Can we have any reverence for Him, and not tremble, as we listen to them? I do not envy the person who can read them unmoved. Our Lord spake as never man spake. He testified what He knew. No vain word, no idle threat ever came from His lips. He came into the world to bless and save men. He went about doing good. His life was, if I may so speak, one continued act of love to our race. What meaning then ought we to attach to the terms about the future condition of the unbelieving and disobedient used by this most compassionate One? "The children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched." The rich man "in hell (Hades) lifted up his eyes, being in torment." These words, and many more of a similar purport uttered by our Lord, come to us stamped with His authority. We are utterly unable to penetrate their full meaning, but they fall on our ears like the knell of the lost, and the stoutest heart may quail while listening to them. We cannot for a moment suppose they are to be literally interpreted. We do not give a literal interpretation to the streets of gold, and the gates of precious stones, and the flowing streams, and the fruit-bearing trees of the abode of the blest, and as little are we required to interpret literally the darkness, the fire, and the worm of the place of woe. In both cases figures are employed to set forth realities. In the former case the figures are fitted to excite the liveliest pleasure, and in the latter case to strike the deepest dread. The words of the Apostles, though strong in awful impressiveness, fall far behind those of their Lord. Paul speaks of sinners being "punished with everlasting destruction from the presence of the Lord," and of "fiery indignation, which shall devour the adversaries." In the Book of Revelation John says, "Whosoever was not found written in the book of life was cast into the lake of fire."

—The Effect of Drink upon the Appetite.—And be it remembered, the creation of this appetite is due to drink alone. As alcohol has no place among the bounties which are provided by nature for the supply of all our wants, so the appetite which it is taken to satisfy has no place among our natural desires. It is a creation of the drink, which is itself an artificial production. It is not in the constitution, or temperament, or circumstances of the individual, where the chief danger lies. We willingly admit that hereditary tendencies, early training, and other circumstances, expose some to stronger temptations than others, and predispose them to fall an easy prey. We admit that a drunkard's child will in all probability take more easily to drink than the child of a sober man—yea, we affirm it, and we urge it as a plea against the drink; we also admit that many a one is restrained and held back from intemperance by favourable influences that surround him, and that others are more liable to fall victims to it from the absence of such restraints and the presence of manifold temptations; we admit that many a one, who habitually uses strong drink, is never brought so under its influence as to warrant a suspicion of intemperance in the ordinary sense; all this we admit, but it does not affect our position that the appetite for drink is the creation of the drink itself. Take the drink away, and no such appetite could possibly exist. Food we must have, drink in its proper sense we must have, too; the appetite for these is co-extensive with the human race, no man can in any circumstances train himself to live without them. But who would perish if strong drink should fail? Would a single life be lost, or a single individual suffer, although another drop of alcohol should never be manufactured in any form whatever? It would be missed for a time, no doubt, by those whose appetites have become more or less its slaves, but by none besides; and when a new generation had sprung up, when the desolations of many years were recovered, and the waste places healed, who will question the assertion that the new race will be more happy, more healthy, more moral, more religious, more prosperous in every way than their fathers were?—*The Temperance Reformation and its claims upon the Christian Church. By the Rev. James Smith, M. A.*

—The *Christian Spectator* for August has an extended notice of the late Miss Mary F. Seelye, M. D. The following is from a letter of Miss Seelye's:

From some things I had read of the need of women-physicians, I desired to study for it. I made known my desire to father, but he decidedly objected; so I tried to give up all thought of it, but could not succeed. He thought it was only a whim and that I did not realize what I was undertaking. *I knew I did.* The feeling grew upon me that I must have some employment in which I could be profitable to others and which would suit my mental tastes and pursuits. Teaching was too sedentary a life and I hated it. One day I heard that a Medical College for women had been started in Cleveland, and that the opening lecture was to be delivered that week, [about the close of 1867]. I went to mother [her step-mother] and said, "Mother, this is a call for me, and I must go. Although I am sorry to displease father, I know in the end he will be glad, and I must brook his displeasure for a time. I have money of my own, and will pay all my expenses, it shall not cost him anything." I did as I then determined. It cost me, however, many a sad hour, for I never before or since then opposed my father's wishes. When father saw what I was doing, he said nothing, but simply ignored the subject. I walked miles through heavy snowstorms, and went without my dinner, in order to attend the lectures, and have a little time at noon for study, for the evenings I felt I must devote to my family as usual. A year in this way made but little progress, and I felt I must go from home, where I could devote my undivided time and thought to the subject. I went to Philadelphia to the Women's College for a year and a half, the longest time I was ever away from home. All my previous study was as nothing to what I did then. Day and night I worked, for at first it seemed impossible to conquer, but when I went home with my diploma, and could tell father that in all that terrible final examination, I had missed but two questions, he was a proud and happy man. It did my heart good to see him so much so. My time at the College was half a year short what it would have been if I had fulfilled the regular course, but I promised the faculty that if I passed the examination I would spend a year at the Boston Hospital to complete my practical knowledge before I went into private practice. While spending the College vacation at home in 1868, a friend brought me some "Links," the publication of the Woman's Missionary Society, to read. In them the writers spoke very earnestly of the need of women-physicians, in heathen lands, and the great field of usefulness they could have there. I felt that was a further duty awaiting me when I should have finished my medical studies at College. I consulted with father, and he then decidedly expressed himself that nothing would please him better. That was much encouragement.

"After I had taken my degree in March 1870, and while spending a few weeks at home, and previous to commencing attendance at the Boston Women's Hospital, letters came from the Women's Union Missionary Society urging me to go out to India. I again laid the matter before father, and he assented readily. He thought it opened a great sphere of usefulness before me, and told me he had always taken a great interest in such work out here. I took months to think and pray over the matter, while I attended the Hospital; and when the Society urged me so strongly to go, and no one else better fitted offered, I at last consented. Many and strong doubts would frequently urge themselves upon me, and I often felt as if I were taking on me too great a responsibility, but I trusted in God that He would make all needful things possible for me. I have never regretted the step I took in deciding to come here, although perhaps, had father and I known how terrible the parting would have been, he never would have consented. On May 1st, 1871, I left Boston for home, to prepare for the long voyage."

From an account of her last illness:

"When I was allowed to see her on Sunday morning, June 6th, I asked her if she enjoyed inward peace, and felt her Saviour near. She replied, "Perfect peace, Jesus is very near and very dear." Knowing how strong her affections were for those she loved, I feared that in thinking of death, she might have a painful struggle in resigning herself to the prospect of separation from beloved ones on earth. It was therefore with some anxiety that I asked her if she was ready to depart if God should be pleased to call her. The answer was given with her usual promptness and decision, "If God wills it, I am ready to stay, but more ready to go," What-ever conflict there may have been, (and I know from what she told me afterwards, there had been), it had passed away ere this, and from that time onwards she was enabled to keep quietly "waiting." There was no need of a dying testimony after the life she had lived, yet it was a great comfort to hear from her own lips words that were in such full harmony with the earnest and high spiritual life she had lived. The necessity of keeping her quiet, made us discourage all attempts on her part to speak, and thus doubtless many last words were left unsaid. On Monday she gave us her last message to her only sister, whom she dearly loved; "Poor child! give her my love, and tell her I am in the hands of the Heavenly Father who doeth all things well." All that day she was better, and we began to have hope of her recovery. She asked me to sing the hymns we sung at the June meeting last year, in which she had taken such an active part, and in connectin with which she had been the means of leading not a few to the Saviour. She lay peacefully as I sang them, her face beaming with a quiet happiness. The hymns, "Jesus is mine," "Art thou weary?" and several more, she asked for repeatedly, and the last words of Jesus to His disciples, in John xiv., gave her great comfort.

On Monday night and all Tuesday the fever returned, and delirium was very strong. Her mind wandered upon her work and seldom on anything else. The anxious care she had for her patients and others in the days of her health, became intensified, and the excited brain was full of those thoughts which had most severely taxed it in time of health.

The same unselfish regard for others which her mother had written about when she was ill in her childhood, was strikingly shown now. She hardly ever seemed to think of her own sickness, but was most anxious that the strength of those who were nursing her should not be overtaxed. Her gratitude for all attention was so great, that, as she once said to me, she found it was useless to try and express it in words. It had been thus with her all her life, as those who knew her well can testify. Everything done for her by others, she regarded as an undeserved favour, and everything done by her for others was to her simply a duty and a privilege. When Rev. xxi. was read to her she said, "How beautiful it all seems! I love the Master, and would rather go than stay." She was asked if Jesus was consciously near, "O yes," she said, "He is all my stay and comfort now, and I want to be with Him." A few days before she said, "I have been able while lying here to rejoice in the Lord as never before, and from my heart can say, 'Thy will be done.'"

Her last words spoken in full consciousness, she uttered about two o'clock on Wednesday morning. They were words of tender farewell to the solitary watcher who nursed her through that long night of suffering.

—*London Society's Neyoor Mission Report*:

"A black-smith, named Chinnoo, lives in the vicinity of Devikodu. He was known as a magician and physician among the common people in these parts. I would often vist him and speak to him of Christianity. The handbills I gave him were gladly received by him and I have no doubt that he carefully read them. In my conversations with him, he often expressed that as morality similar to that inculcated in the Bile is taught also in the Hindu books, adherence to Hinduism would not prove in vain. He had much faith in some of the heathen gods and goddesses. Not long ago, this man was attacked with a severe illness and, for recovery from it, he made vows to all the gods in whom he believed. Finding at length that his belief was in vain, he requested his friends and relations to take him to the Hospital at Neyoor. When he was about to leave his house, as he now confesses, he prayed thus, 'O only true God! I trust in thee and go to the Hospital for treatment. If I recover and return in health I shall abandon the worship of all my former gods and worship Thee only and try to know more about Thee.' Within a few days, Chinnoo got better. The religious instruction imparted to him during his stay in the Hospital contributed to remove all his doubts and to lead him to embrace Christianity at once. Ever since he returned home he continues to be at our services at Devikodu regularly and listens to the Word of God read and explained in the chapel. Since his conversion, he has read through the New Testament twice. He has attained such a progress in the Scriptures, that he is able to use many passages of Scripture in talking to Roman Catholics and Hindus. It gives me much satisfaction and pleasure to see him imparting the new knowledge he has obtained to a crowd of people amounting sometimes to 20 or 30 on Sunday after-noon. He seems to feel that he is a great sinner and to pray earnestly for forgiveness of his sins, hoping to obtain it only by the mediation of the Lord Jesus. I heard him say one day that whilst a heathen, he prevented some of his relatives from becoming Christians. This he now finds to be an enormous sin and prays to God to pardon this sin and to enable him hereafter to be a light to many men and women who are groping in the darkness of heathenism and ignorance.

It is a strange sight to see the follies and superstitions which Idolatry encourages. There might be seen a rough cradle with a small bit of shaped wood to represent a child. This had been brought as a vow to the Ammen (goddess) under the impression that a child had been given to the offerers by the favour of the Ammen; in other places, rough-hewn bits of wood to represent arm or legs. These were presented in the belief that, by the favour of

the Ammen, diseases in these limbs had been cured. The mound of earth which represents the Ammen, said to have been originally an ant-hill, but now almost enclosed by a fine building, was covered with flowers,—the offerings of the worshippers, who throng to the festival. These flowers are sold to worshippers and presented over and over again to the Ammen—the profits of the festival going to the Sircar, which pays the expenses of the feast. Little girls are presented to the Ammen and then carried round the temple in procession, holding in their hands little mud reservoirs of oil with lighted wicks in them high above their heads. Little boys are presented to the Ammen and then have their sides pierced and a silver wire or a cane is passed through the holes and they are thus carried round the temple in procession. Little parcels of Sandal-wood paste with sacred flowers presented to the Ammen are purchased by the worshippers and taken away home that the favour of the Ammen may rest upon them for the ensuing year. Troups of beggars trying to attract the attention of the charitable are there. But perhaps the strangest mode which they take of doing so is the following. A man buries himself up to his eyes, leaving barely breathing room for his month and nostrils, and covers his head and the back of his neck with mud. In this condition he is a very attractive object for charity. A friend stands by to receive the gifts of the charitable. All kinds of goods are bought and sold there and the din and hubbub of the native bands of music, mingled with the cry of the children and the noise of the crowd, make altogether a scene never to be forgotten. A ghastly sight on the road to the temple is the headless bodies of goats that have been presented to the Ammen and carried home again to be devoured by the offerers. At the outskirts of the crowd, the Christian Evangelist lifts up his voice for his Master's glory and we believe that many who come for the worship of the Ammen carry home with them some remembrances of a truer and holier faith.

Selections.

THE WRONG SIGNAL.

WHAT has happened?" said one to his son, who entered the room in haste, and with the air of one who has some interesting news to communicate.

"A freight train has run off the track, and killed a man," said Joseph.

"How did that happen?" said his father.

"The watchman gave the wrong signal. The engineer said that if he had given the right signal, the accident would not have occurred."

Making a wrong signal cost a man his life. There is another sense in which wrong signals sometimes occasion the loss of life—of life spiritual. The preacher who fails to declare the way of salvation as it is laid down in God's Word, who teaches that all men shall be saved, or who teaches that men may secure salvation by their own work, gives the wrong signal. In consequence, men take the wrong track, and go on to perdition.

The private Christian, whose reputable standing in the church and in society gives influence to his example, pursues a course of conduct utterly inconsistent with the injunction, "Be not conformed to this world." The young Christian is led to practice a similar course; by degrees he loses his spirituality, and becomes one of those who have a name to live, but are dead. The holding out of the wrong signal led to the disaster.

A professing Christian exposes himself to resist the temptation, and escapes unharmed. One of less power is led to follow his example, and falls into sin. To him his predecessor had given the signal that there was no danger there. He gave the wrong signal.

We are constantly giving signals to our fellowmen—signals which will direct their journey to eternity. How careful should we be at all times to avoid giving the wrong signal!

IT.

"It" is a small word, but it is marvellous what a potent spell of attraction there is in it to draw off men's hearts from a personal Lord and Saviour to itself. When men do not like to retain God in their thoughts, the way they manage to get rid of the thought of him is to substitute in his place an *it*, of one sort or another. This tendency of the universal heart of man, touched by sin, and shy of the presence of his Creator and Father, more than anything else explains the mystery of iniquity which built up the ancient world's systems of idolatry. The same principle is still at work among men, everywhere. In the time of Eli when the children of Israel were sore pressed by the armies of the Philistines, the elders of Israel said, "Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh, that, when *it* cometh among us, *it* may save us."

The system of Romanism (so far as it is religious and not merely political) is very largely indebted to the dominion of this same tendency for its hold upon the race. The system corresponds exactly with this proneness; with matchless ingenuity, persistence and industry, it manages, while not wholly ignoring God, to thrust in between him and the human soul, now under this form, now under that, some vicarious, obstructive, misleading *it*. One of the most noticeable exhibitions of this is seen in the prevailing passion among the Roman Catholics of our day to magnify the worship of the "Sacred Heart" of Jesus. The Sacred Congregation of Rites has lately addressed to all the Bishops of the Church the following decree concerning the worship of the Sacred Heart. The decree begins by citing the significant fact that "every day our Holy Father, Pius IX, receives from all parts of the world many requests from the Bishops of the Church, and almost innumerable petitions from the faithful, earnestly beseeching his Holiness, that he would in person, in order to excite and to foster the spirit of devotion to the Sacred Heart of Jesus Christ, our Saviour, deign to consecrate the whole world to that most Sacred Heart." The reason given is, that thus the faithful "will find in that Heart the most secure refuge against the dangers which threaten their souls; they will find in It that patience which they need amid the tribulations which are now afflicting the Church of Jesus Christ; they will find there, too, the firmest hope and consolation in all the sufferings of this life." So it comes to this, that if the Papacy can have its way, the whole world will be consecrated to the worship of an "It."

That Protestantism is absolved from the same tendency and danger can by no means be affirmed. The tendency, like gravity, exists and exerts its force everywhere. The "paganism of modern science" gets its really irrational aversion and misdirection—as truly unscientific as it is irreligious—from the same cause. The intense aversion manifested in some quarters to the admission of the supernatural, the miraculous, comes of that interior, subtle dislike of the unrenewed heart to admit that the personal God is, and that he is a rewarder. The conscience, attainted with guilt, would rather hide, than stay and hear this voice. The Saviour, the supremely benignant and beneficent Friend of this world, is not an It. He is a person—Son of God, Son of Man, Lord of all. The great charter of the world's dearest hope is, Come unto Me [not It] all ye that toil and are burdened, and I [not It] will give you rest!—*Advance.*

A DEN OF THIEVES.

BY MRS. W. E. BOARDMAN.

SURELY "truth is stranger than fiction." We have been forcibly reminded of this most common but apt saying, by witnessing some remarkable conversions which have taken place very lately. In what are called Hanover Square Rooms, there is convened from week to week a ladies' Bible class, which has been in existence over twenty years. Sometimes the lady who has charge of these meetings, invites others to address the class. This was the case on the evening of which we speak.

Miss I——was induced, through a friend's solicitation, to attend one of these meetings. It was very seldom she ventured into any religious gathering aside from the church. She was very strict in her attendance upon all the church services. This she had always considered important; she went regularly to communion, and to confessional as well. She loved the world and all kinds of amusements,—this was one part of her life. She loved the church, and would have defended all its rites and ceremonies with the greatest enthusiasm. She did, in fact, consider herself the right sort of person, and thought her life very beautifully consistent.

Now she found her attention arrested by the strange truths uttered by the speaker. She had set before her the fact, that she was either the child of God or the child of Satan,—that there could not be any neutral ground upon which a soul could stand, so that every mortal was consciously or unconsciously, serving one or the other. When the question was urged upon all, and each one pressed to decide at once whom they would serve, Miss I——was angered,—all the bitterness of her nature against submission to God was aroused, and she whispered to her friend, "Yes, I do and will serve Satan all the days of my life." Yes, these words were said by one who had heretofore prided herself on her morality, and thought herself fit for heaven.

O, the horror of darkness that now hung over her as she saw what she had done. She had really said she would serve Satan, and as she thought this over the speaker uttered these words. "Those who serve Satan in this life, will live with him in the life to come, for heaven would be no heaven for such as are unprepared for its enjoyments. For whatever we enjoy we must have the heart going out toward, whether it be the ball room or the prayer meeting. Which do you enjoy, and where do you love most to be?"

"Surely," thought Miss I——, "I never went to church for the enjoyment of it,—I never pray because I love it; but I do go to balls and the like, because I love such amusements, and I have told Satan I would serve him." As she thought of this her frame seemed convulsed, and breathing was for the moment difficult. She saw plainly that she had never loved God,—never served Him; that all her attempted service was merely to please self, and satisfy a selfish nature. And it looked to her now as one of the very worst phases of an attempt at serving God.

These hidden foes, these thieves within, were stirred up now, and they contended for the body, as truly as did Satan with the Archangel for the body of Moses when he was living upon this earth. Miss I——was glad when the meeting closed, and she rushed out, followed by her friend, the two going together to spend the night, not in quiet sleep, but to remain prostrate before God.

"If God does not have mercy on me, Sarah, I am lost." She said this as soon as she could get breath to speak, after arriving home and gaining her chamber. "It is astonishing what God has shown me of my own real state before Him; and I have been so blind to all this, and gone on pleasing myself, and expecting my attendance upon church, and doing what I could, would save me. O, Sarah, I don't know what to do before God, I am such a sinner."

"You never was as near being right as now, and God will forgive; He will drive out the enemies within, and take his seat where before have dwelt foes. And we must pray," continued her friend, "it is all we can do. He will use His own scourge to drive out His foes."

This was on Saturday night, and when the sun rose on this Christ's resurrection morn, the "Sun of Righteousness had arisen with healing in His wings," and was sweetly shining in Miss I——'s heart so that she kept a festive day with the Lord of glory, and ever since she has been rejoicing in Him as conqueror, for, as she said, "to whom much is forgiven, the same loveth much."—*The Word of Life*

HOW TO WIN SOULS.

BY PRES. C. G. FINNEY.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 *Tim.* iv. 16.

I beg leave in this article to suggest to my younger brethren in the ministry some thoughts on the philosophy of so preaching the gospel as to secure the salvation of souls. They are the result of much study, much prayer for divine teaching, and a practical experience of many years.

I understand the admonition at the head of this article to relate to the *matter*, *order*, and *manner* of preaching.

The problem is, How shall we win souls wholly to Christ? Certainly we must win them away from *themselves*.

1st. They are free moral agents, of course; rational, accountable.

2nd. They are in *rebellion against God*, wholly *alienated*, intensely *prejudiced* and *committed* against Him.

3rd. They are committed to *self-gratification* as the end of their being.

4th. This committed *state* is moral depravity, the fountain of sin within them, from which flow by a natural law all their sinful ways. This committed voluntary state is their "wicked heart." This it is that needs a *radical change*.

5th. God is infinitely benevolent, and unconverted sinners are supremely selfish; so that they are *radically opposed* to God. Their committal to the gratification of their appetites and propensities is known in Bible language as the "carnal mind;" or, as in the margin, "the minding of the flesh," which is enmity against God.

6th. This enmity is voluntary, and must be overcome, if at all, by the Word of God, made effectual by the *teaching* of the Holy Spirit.

7th. The gospel is adapted to this end, and when wisely presented we may confidently expect the effectual cooperation of the Holy Spirit. This is implied in our commission, "Go and disciple all nations, and lo! I am with you always, even to the end of the world."

8th. If we are unwise, illogical, unphilosophical, and out of all natural order, in presenting the gospel, we have no warrant for expecting divine cooperation.

ASHIC COPY
Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

9th. In winning souls, as in everything else, God works through and in accordance with natural laws. Hence, if we would win souls, we must wisely adapt means to this end. We must present those truths and in that order adapted to the natural laws of mind, of thought and mental action. A false mental philosophy will greatly mislead us, and we shall often be found ignorantly working against the agency of the Holy Spirit.

10th. Sinners must be convicted of their enmity. They do not know God, and consequently are often ignorant of the opposition of their hearts to Him. "By the law is the knowledge of sin," because by the law the sinner gets his first true idea of God. By the law he first learns that God is perfectly benevolent, and infinitely opposed to all selfishness. This law, then, should be arrayed in all its majesty against the selfishness and enmity of the sinner.

11th. This law carries irresistible conviction of its righteousness, and no moral agent can doubt it.

12th. All men know that they have sinned, but all are not *convicted* of the *guilt* and *ill desert* of sin. The many are careless, and do not feel the burden of sin, the horrors and terrors of remorse, and have not a sense of condemnation and of being lost.

13th. But without this they cannot understand or appreciate the gospel method of salvation. One cannot *intelligently* and *heartily* ask or accept a pardon until he sees and feels the *fact* and *justice* of his condemnation.

14th. It is absurd to suppose that a careless, unconvicted sinner can *intelligently* and *thankfully* accept the gospel offer of pardon until he accepts the righteousness of God in his condemnation. Conversion to Christ is an intelligent change. Hence the conviction of ill desert must precede the acceptance of mercy; for without this conviction the soul does not understand its need of mercy. Of course, the offer is rejected. The gospel is no glad tidings to the careless unconvicted sinner.

15th. The spirituality of the law should be unsparingly applied to the conscience until the sinner's self-righteousness is annihilated, and he stands speechless and self-condemned before a holy God.

16th. In some men this conviction is already ripe, and the preacher may at once present Christ, with the hope of His being accepted; but at ordinary times such cases are exceptional. The great mass of sinners are careless, unconvicted, and to assume their conviction and preparedness to receive Christ, and, hence, to urge sinners immediately to accept Him, is to begin at the wrong end of our work—to render our teaching unintelligible. And such a course will be found to have been a mistaken one, whatever present appearances and professions may indicate. The sinner may obtain a hope under such teaching; but, unless the Holy spirit supplies something which the preacher has failed to do, it will be found to be a false one. All the essential links of truth must be supplied.

17th. When the law has done its work, annihilathe self-righteousness, and shut the sinner up to edacceptance of mercy, he should be made to undtre stand the delicacy and danger of dispensing with the execution of the penalty when the precept of law has been violated.

18th. Right here the sinner should be made to understand that from the benevolence of God he cannot justly infer that God can consistently forgive him. For unless public justice can be satisfied, the law of universal benevolence forbids the forgiveness of sin. If public justice is not regarded in the exercise of mercy, the good of the *public* is sacrified to that of the *individual*. God will never do this.

19th. This teaching will shut the sinner up to look for some offering to *public* justice.

20th. Now give him the atonement as a *revealed fact*, and shut him up to Christ as his own sin offering. Press the *revealed fact*, that God has accepted the death of Christ as a substitute for the sinner's death, and that this is to be received upon the *testimony* of God.

21st. Being already crushed into contrition by the convicting power of the law, the revelation of the love of God manifested in the death of Christ, will naturally beget great self-loathing, and that godly sorrow that needeth not to be repented of. Under this showing the sinner can never forgive himself. God is holy and glorious; and he a sinner, saved by sovereign grace. This teaching may be more or less formal as the souls you addressed are more or less thoughtful, intelligent, and careful to understand.

22nd. It was not by accident that the dispensation of law preceded the dispensation of grace; but it is in the national order of things, in accordance with established mental laws, and evermore the law must prepare the way for the gospel. To overlook this in instructing souls is almost certain to result in false hope, the introduction of a false standard of Christian experience, and to fill the Church with spurious converts. Time will make this plain.

23rd. The truth should be preached *to* the persons present, and so personally applied as to compel every one to feel that you mean *him* or *her*. As has been often said of a certain preacher: "He does not preach, but explains what other people preach, and seems to be talking directly to *me*."

24th. This course will rivet attention, and cause your hearers to lose sight of the length of your sermon. They will tire if they feel no *personal* interest in what you say. To secure their individual interest in what you are saying is an indispensable condition of their being converted. And, while their individual interest is thus awakened, and held fast to your subject, they will seldom complain of the length of your sermon. In nearly all cases, if the people complain of the length of our sermons, it is because we fail to interest them *personally* in what we say.

25th. If we fail to interest them personally, it is either because we do not address them personally, or because we lack unction and earnestness, or because we lack clearness and force, or certainly because we lack something that we ought to possess. To make them feel that we and that God means *them* is indispensable.

26th. Do not think that earnest piety alone can make you successful in winning souls. This is only one condition of success. There must be common sense, there must be spiritual wisdom in adapting means to the end. Matter and manner and order and time and place all need to be wisely adjusted to the end we have in view.

27th. God may sometimes convert souls by men who are not spiritually minded, when they possess that natural sagacity which enables them to adapt means to that end; But the Bible warrants us in affirming that these are exceptional cases. Without this sagacity and adaptation of means to this end a *spiritual* mind will fail to win souls to Christ.

TELEGRAPHIC NEWS.

Dublin, 6th August: The celebration of the O'Connel centenary has commenced. The attendance in which the religious element predominated was immense and included several foreign Bishops and Deputies from the German Ultramontanes.

London, 6th: In the House of Commons last night, Mr. Gathorne Hardy, replying to a question, said that the warrant and regulations relative to the Regimental Exchanges Act were prepared and awaited the sanction of Her Majesty the Queen.

Alexandria, 5th: The Sultan of Zanzibar has arrived here.

5th: The ship Africana, bound to New York, is supposed to have foundered on the 14th ult. off the Cape.

7th: The following appointments have been gazetted:—H. R. H. the Duke of Connaught to be Major in the 7th Hussars.—Major Henry James Bell to be Lieutenant Colonel, and Captain Henry Beckley to be Major in the 105th Foot, vice Brigadier General Browne, Supernumerary while in India.—Major William Leckie, from the 39th Foot, to be Lieutenant-Colonel of the 63rd Foot.—Charles Dressing to be Lieutenant Colonel; Lieutenant Colonels G. T. Hogg azd Claud Alexander to be Colonels.—In the House of Lords last night, Lord Cadogan, replying to a question, said that the subject of more frequent relief for the Queen's Regiments of Cavalry serving in India was under the consideration of Government.—Lord Salisbury stated that Government had no intention, at present, to extend the system of establishing sanitaria in India for the women and children of European troops.—Lord Hartington, the chief of the Liberal party, made a speech last night, in which he impeached the conduct of public business during the session. Mr. Disraeli replied to this attack, and vindicated the action of Government.—The insurgents in Herzegovina are besieging Trebigne.

New York, 6th: An overflow of the Mississippi on its right bank has commenced in the Arkansas State.

London, 9th: A banquet was given in Dublin on Saturday in celebration of the O'Connell Centenary, which terminated abruptly in consequence of a dissension having arisen between the Home Rulers and Catholics.—There have been demonstrations both in England and Scotland, and a riot in Glasgow between the Orangemen and Home Rulers has taken place.—A revolution has broken out in Khokand, the troops have joined the insurgents who have expelled the Khan and his family.—Alexander Collie, the bankrupt, has absconded, and his bail has consequently been estreated Mr. Serjeant Ballantine has relinquished the case.—No advice has been received respecting the steamer *Coromandel* having passed through the Suez Canal.

New York, 9th: The overflow of the Mississippi which threatened to be of a serious nature is now reported to be subsiding.

10th: In the House of Commons last night, motion introduced by Mr. Fawcett, condemning the delay in the introduction of the Indian Budget was negatived by 90 against 55 votes.—Lord George Hamilton then introduced the Indian Budget, and said that the results for 1873-74 and 1874-75 were more favourable than was expected, and that a telegram, received yesterday from the Viceroy, showed that last year's deficit, would be converted into a surplus, and that notwithstanding the rising expenditure, the revenue was most satisfactory. Speaking with reference to the changes in the Customs' Tariff, he maintained that the proposals made by the Viceroy should be carefully considered on the principle that nothing should be done contrary to the financial policy of the last five years. There was small prospect of reduced expenditure which at present was not greater than was necessary te secure peace and orderly Government to India.—A long debate followed.—Sir George Campbell deprecated the sanguine views expressed by Lord Hamilton regarding Indian Finance.—Mr. Smollett subsequently brought forward an amendment which was negatived by 66 against 21 votes condemning as unremunerative the Extraordinary Public Works and particularly Irrigation. The Budget was eventually adopted. The Hon'ble R. Bourke, replying to a question put by Sir Charles Dilke, said that no official information had been received respecting the reported Russian expedition to Merv.—The British Exports for July amounted to 20¼ million pounds, being a decrease of £875,000.—The Imports reached 34½ millions, showing an increase of £1,666,666.

Malta, 10th: The *Indus* arrived here to-day with her crank and shaft broken, which will require eight days to replace. The Mails have been forwarded via Brindisi.

Belgrade, 10th: Latest advice state that the insurrection in Herzegovina is daily increasing in importance. The Moantenegrins Servians and Dalmatians are sympathising with the insurgents.

Constantinople, 10th: The Sultan has ordered the immediate construction of a railway to Bagdad, charging the expenses of the same to the civil list.

Berlin, 10th: The Prussian Catholic Bishops are adhering to the new law for the administration of Church property.

London, 12th: A royal Warrant has been issued promulgating the Regimental Exchanges Act. A general order states that a form of declaration will be required from officers applying for exchange promoting (on promotion.)—In the House of Commons last night, Lord George Hamilton, replying to Mr. Fawcett, who announced the renewal of his motion for the earliest introduction of the Indian Budget, said that it would be more satisfactory if honourable members made observations on Indian matters during Session without awaiting the Budget.

Ragusa, 11th: Turkey has resolved upon taking more vigorous measures for the repression of the insurrection in Herzegovina, and large reinforcements have been despatched against the insurgents who are being joined by bands of Dalmatians and Montenegrins.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra, 6th*, (additional):

FOR SOUTHAMPTON.—Mrs Widdicombe, Mrs Fleming, child, two infants and two European female servants, Mr and Mrs Miller and infant, Mr R B Arch, Mr Charles Dominez, Mr Jas Lasseter, Mr Leonard A J Asbby, Mr Jas Brown, Mr George T Lockyer, Mr W White, and Mr Thos A Snell.

FOR BRINDISI.—Mr Mackay and Capt Butler.

FOR VENICE.—Mr A J Bolton.

FOR SUEZ.—Mr E Myers.

PASSENGERS ARRIVED.

Per P. and O. Str. *Avoca, 12th*:

FROM SOUTHAMPTON.—Mr E Nash, Captain Tauncey, Captain McGregor, Mr W White, Mr W Unsworth, Mr T McMahon, Mr T Fox.

FROM BRINDISI.—Mr S S Porter, Major General Walker, Mr Hullah, Mr C T Metcalf, Mr G Sees, Mr A S Foster, Mr T T Holman, Mr E Talbot, Mr B Cronadale.

FROM SUEZ.—Mr E Smith.

FROM ADEN.—Captain and Mrs Butler, Mr Motabhoy Tabelley.

Domestic Occurrences.

MARRIAGES.

NOBLE—SEXTON—August 10th, at Bombay, George Noble, Esq., Bombay, to Frances daughter of Major J. M. Sexton, Bombay Staff Corps.

HOSKING-TAYLOR.—August. 12th, at Tanna, by the Rev. W. Manle, Edward Hosking, Bombay Civil Service, to Annette, second daughter of Andrew Taylor.

DEATHS.

WADE—August 5th, at Bombay, of croup, William Robert, son of James and Louisa Wade, of Egutpoora, aged 9 months and 23 days.

PULLAN—August 7th, at Bombay, Margaret, daughter of Captain Ayrton Pullan, Gr. Survey of India, aged 11 months.

VENANT—August 8th, at Byculla, William Arthur, son of Mr. J. P. Venant, Government Telegraphs, aged 2 months and 8 days.

HOGGE—August 6th, at Umballa, of consumption, Ellen Surtees, the beloved wife of Lieut. C. S. Hogge, Sub-Assistant Commissary General.

SYMPSON—August 11th, at Poona, Robert Sympson, Statistical Reporter to the Chamber of Commerce, Bombay, aged 29 years, 6 months and 16 days.

BOYD—August 11th, at Malabar Hill Loftus Russell, fifth child of Major Junius Middleton Boyd, Bombay Staff Corps, aged 19 months.

OWEN—August 5th, at Poona, Conrad John infant son of Captain C. A. Owen, 2nd Bombay Light Cavalry.

Advertisements.

EASTERN BLOSSOMS.

SKETCHES OF NATIVE CHRISTIAN LIFE,

By Mary E. Leslie. Price One Rupee,

Postage 2 annas

Also by the same Author and at the same price THE DAWN OF LIGHT: a Story of the Tenana Mission. Apply to Miss Leslie.

136. Boitakhana. Calcutta.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs.

Printed and Published for the Proprietor by DADABHOY DHUNJEEBHOY, *Printer*, at the ANGLO-VERNACULAR PRINTING PRESS, No. 28, Tank Street, New Nagpada, BOMBAY.